A TRUE NARRATIVE OF GOD's Gracious Dealings WITH THE *SOUL* of *Shalome Ben Shalomah* a Jew

With an Account of his CONVERSION.

As Delivered to the

Church of Christ

Assembled at Their

Meeting-House in *Rosemary-Lane.*

With some ADDITIONS made thereunto since, Being taken from his Mouth by the Subscribers to the Certificate annexed to the Preface. *September* 29. 1699.

Published for Exalting the free Grace of GOD.

The Third Edition.

With some *Additions* and *Amendments.*

Come and hear all ye that fear God, and I will declare what he hath done for my Soul, Psal. 66. 16.

I say then, Hath God cast away his People? God forbid: For I also am an Israelite *of the Seed of Abraham,* &c.

Dublin: Printed by *John Brocas*, for *John Ware* in *High-Street*, Bookseller. 1700.

To the READER.

THE End of Publiſhing the following Narrative, is, not to aſcribe Glory to one particular Party, as if by our own Power or Holineſs we had made this Man, who was ſpiritually dead, to walk; but to obviate ſuch Miſtakes which a thing ſo novel and uncommon may be obnoxious to; and more eſpecially, to magnifie the Riches of Free Grace, which has glorified Jeſus Chriſt, by the Manifeſtations of his Divine Power and Goodneſs, diſplayed to the Soul of this natural Son of *Abraham*: And therefore, to you who have taſted, that the Lord is gracious, the enſuing Narrative (I preſume) will be acceptable: For tho' it pretends not to the captivating Oratory of our Age, yet it may challenge your ſerious Regard, inaſmuch as Salvation is come to his Houſe, who is, according to the Fleſh, of the rejected Stock of *Iſrael*; whom it hath pleaſed irreſiſtable Grace, *to turn from Darkneſs to Light, and from the Power of Satan to Himſelf*. Which I hope, is an encouraging Preſage, of the happy Re-ingrafture of the unbelieving *Jews*, into their own *Olive-Trees*: A thing witneſſed to by the Sacred Word of God, and confirmed to us by this unuſual Act: By the one he has declared, what he will do; and by the other, what he can do. And as the Word of Promiſe may encourage us to pray, ſo this Inſtance of Divine Power to hope, that God will cauſe *Breath to enter into thoſe dry Bones*, that they may live.

1 Pet. 2. 3.

Act. 26. 18

Rom. 11. 24.

Ezek. 37. 5, 9.

But not to enumerate Particulars (which is foreign to our preſent Purpoſe) ſince there is a profeſs'd Expectation of the *Jews* Converſion in theſe Latter Days, among the greateſt part of Chriſtians; I ſhall proceed to obviate

ſuch Objections, as may poſſibly be brought againſt the Truth of this *Jew*'s Converſion.

Object. 1. Is it poſſible, that a Perſon ſo unacquainted with the Chriſtian Religion, and ſo vicious in his Life and Converſation, ſhould ſo ſuddenly arrive to ſuch a ſtrong Perſwaſion of his Intereſt in a Crucified Saviour?

Anſw. In Anſwer hereunto. Conſider,

1. That God, the moſt Sovereign Agent, is the Sole Worker of Faith in the Hearts of his Elect; wherefore it is called, *Faith, of the Operation of God.* And in his working thereof, he acts like himſelf, energetically, and inſtantaneouſly. He that commanded *Light to ſhine out of Darkneſs*, at once, in the firſt Creation, can in a Moment illuminate a Soul, benighted with it's own Darkneſs, by giving the Light of the Knowledge of his Glory (Ἐν ἀτόμῳ), in the Perſon of Chriſt. Why ſhould it be thought then a thing incredible, that he who at the laſt Trumpet's Sound, will effect ſuch an amazing Change in the Bodies of the Saints, and that (Ἐν ῥιπῇ ὀφθαλμοῦ), *in the twinkling of an Eye*, ſhould make one no leſs admirable in the Soul of a poor deſpiſed *Jew*, the Converſion of whoſe Brethren in the Fleſh, is repreſented by *Life from the Dead*? There is doubtleſs a determinate Inſtant, wherein the Soul of an Elect Sinner is to be delivered from the Power of Darkneſs, and tranſlated into the Kingdom of God's dear Son; which is called *the Time of Love, the Day of Power*; until which the Soul is polluted in its own Blood, and whatſoever he doth is diſpleaſing to God, becauſe done in Unbelief, and having undoubtedly the Nature of Sin *: To which agrees ſeveral Paſſages in the Homile of *Good Works*, as follows: Without Faith, all that is done of us, is but dead before God, tho' the Work ſeem never ſo gay and glorious before Man: Even as a Picture Graven, or Painted, is but a dead Repreſentation of the Thing it ſelf, that is without Life, or any manner

Col. 2. 12.

2 Cor. 4. 6.

Rom. 11.

Ezek. 16. 8.
Pſal. 110. 3.
Heb. 11. 6.

* *Art.* 13 *of the Church of* Engl.

manner of Moving; ſo be the Works of all unfaithful Perſons before God, then be as the Courſe of a Horſe that runneth out of the Way; which takes Labour, but to no purpoſe. Thus far the Homily. Hereby you may ſee, how the Sentiments in that Age, concerning Works before Faith, differed from thoſe which now obtain amongſt us. What then accounted ſinful and dead, is now eſteemed Righteouſneſs and Life: A ſuperficial Reformation of Manners, paſſed for Converſion; and a Mortal Heathen ſhall be careſſed for a Serious Chriſtian: Whilſt the poor Publican, who diſcovers the Depravity of his Nature, by the Enormity of his Actions, is deſtined to an unpleaſant Pilgrimage, before it be allowed him to lay hold of a Goſpel-Promiſe; and to ſerve the *Egyptian* Task-maſters, ſome Years, (it may be) before permitted to enquire after the Freedom of the Goſpel: And if the God of all Grace, heals a Conſcience wounded for Sin, with greater Expedition than is by ſome allowed, who are forwarder to lay Burthens on others Shoulders, than to touch them with one of their Fingers, the Cure immediately muſt be called into queſtion, becauſe the preſcribed Time was not obſerved in perfecting it; and whilſt God is owned to be a Free Agent, they rob him of his Prerogative, in confining him to Humane Methods; and the Perſon on whom ſuch an inſtantaneous Change is wrought, muſt expect, from them, no better Treatment, than the Blind Man, in the Goſpel, did from the blinder *Jews*, John 9.

Page, 46. 47. *dit. in Octavo*, 1687.

2. Conſider ſome of thoſe Inſtances (recorded in Scripture for our Learning) wherein God has exemplified the Power of his Reigning Grace, by making ſtout-hearted Rebels (who are far from Righteouſneſs) ſubmit to his Righteouſneſs. *Zatheus*, a notorious Sinner, immediately becomes a joyful Receiver of Jeſus Chriſt. He that was Prince of Publicans, is ſuddenly pronounced a Son of *Abraham*; as

Iſa. 46. 12. *Rom.* 10. 3. *Luke* 19.

Tom. 2. p. 221. *Stella*, a Papiſt, obſerves on the place: *Qui heri peccator fuit, jam hodie poſſit divina benignitate juſtus effici*: He who was Yeſterday a Sinner, by Divine Bounty, is to Day made Righteous.

Act. 16. 24. The Jaylor, whom we find Inhumane in his Treatment of *Paul* and *Silas*, not long after waſhing their Wounds, as a genuine Effect of his Believing the Word they ſpake to him; he who about Midnight deſigned to be his own Executioner before Daybreak was a joyful Believer: And how many of the obſtinate *Jews*, who had embrewed their wicked hands in the Blood of Chriſt, *fled for refuge to the hope ſet before them in the Goſpel*, and in one days time became Church-Members, whoſe continuance in the Apoſtle's Doctrine was as ſtedfaſt as their Converſion was ſudden, *Acts.* 2. 13. 41.

Objection 2. *It may be ſaid theſe were extraordinary Inſtances, and therefore nothing to the Purpoſe in hand.*

Anſwer. I grant that the Work of Regeneration is not ordinary, but ſpecial, if compar'd with the more uſual Diſpenſations of Divine Bounty in his common Providence, as to the things of this life; and tho' there are not many Converts in this day who parrallel the foregoing Inſtances; yet they who have the Spirit witneſſing with theirs that they are the Sons of God, cannot but ſet to their Seal, from their own Experience, that *the Lord's Arm is not ſhortned*, tho' the Doctrine of his Grace is ſo clouded by ſome Self-Juſticiaries. The Apoſtle affirms, That *the Spirit cannot be received by the Works of the Law, but by the Hearing of Faith.* And how far the generality of Preachers deviate from this Doctrine, is too conſpicuous; who not allowing the Grace of God to be ſo powerful and effectual now, as when the Goſpel was firſt promulgated, ſend us for Life to that Law which hath already condemned us.

Doctrina adverſariorum qui legem cum Chriſto docebant, ut juſtificationis cauſam concurrere, i. e. The Doctrine of our Adverſaries, who hold, That the Law is a Co-Adjutor with Chriſt, in the Juſtification of a Sinner. *Beza* in La.

Object

Object 3. Why did not this Convert give ſome Rea ſon why he turned from *Judaiſm*?

Anſw. He gave the moſt perſwaſive Argument tha could be, *viz.* His believing Jeſus Chriſt to be the true Me ſiah, upon the naked Teſtimony, and Record of God, con cerning him, expreſſed in ſeveral Texts of Scripture Which will be a ſufficient Reaſon to thoſe poor blin *Jews*, who are ſtill walking after the imagination of the own Hearts, to relinquiſh their Errors, when God in hi infinite Wiſdom ſhall think fit to call them by his Grac

2. Conſider, The things he ſpake, were delivered to Church of Chriſt (not to an Auditory at *Lions*), to ſati fie them of a Work of Grace in his Soul: And therefore tho' his Speech were rude, yet it is not doubted, from th Certainty of his Converſion, but he had thoſe Divin Impulſes on his Soul, whereby he could not but deſer Judaiſm, and lay hold of the true Meſſiah for Life an Salvation.

It only remains (*Reader*) to inform you, That wha *Shalome Ben Shalomoh* ſpake publickly, has not paſſed un der any material Alteration ſince; but as far as it conſiſt with Plainneſs and Perſpicuity, his own Expreſſions ar retained, tho' through his Deficiency in our *Engliſh* Dia lect, it was judged proper to alter ſome of his Words yet retaining his Sence: Which, with ſome Additions forgotten by him when he delivered himſelf to the Church and others whereinto God hath ſince inſtructed him, ar now offered to your ſerious Conſideration (the Glory o God, and your Good, having been primarily conſulte herein), by

Your Servant,

in our Lord Jeſus Chriſt

T. H

WE whose Names are hereto annexed, Paſtor, and Members of the Church of Chriſt, into which Mr. *Shalome* was admitted, do hereby Certifie, That the followiug Account is what he delivered *Viva Voce*, to the Church; and that ſuch Additions as are made, were taken from his own Mouth, by

Thomas Humfrey.

Nathaniel Shepard.

Samuel Stratton.

THE
Narrative of the Converſion
OF
Shalome Ben Shalomoh, the Jew,
DELIVER'D
Unto the Church of Chriſt, to which Mr. *Thomas Humfrey* is Paſtor.

Mr. *Humfrey.*] BRethren, I ſuppoſe you well remember that Mr. *Shalome* was propoſed to this Church in order to Communion therewith? he is now come to give an Account of the Dealings of God with his Soul: I hope you will attend, as thoſe who are ſenſible of the Grace of God towards you.

Sir, If you pleaſe to ſpeak.

Shalome, I wiſh (Men and Brethren) that what I am about to ſay might have ſome ſuch effect, at leaſt if God pleaſe, as *Peters* words to the Men of *Judah* and *Jeruſalem*, at the hearing of which there was an Univerſal crying out, *Men and Brethren what ſhall we do?* Acts 2. 37. If that be your Enquiry, take *Peters* Anſwer, *You muſt believe and be Baptized, that the Holy Ghoſt may come upon you*, v. 38.

I *Shalome Ben Shalomoh*, was Born of Jewiſh Parents, my Father's Name *Shalomoh*, my Mother's *Leah*, was Circumciſed the eighth Day in *Puſnonny* in *Poland*, where I lived till I was Twelve Years of Age, at which time it pleaſed God (who works all things for the good of his Elect) that all our Family (my ſelf alone excepted) died in a great Plague, which had univerſally ſpread it ſelf through that Land: Being left thus deſtitute, I had an Inclination to travel, and in my Travels, a Boy, who was in the Duke of *Brandenburg*'s Army, came

and

and ſaid to me, Why do you not turn a Chriſtian? A Chriſtian, ſaid I, why think you I will worſhip Images? (for ſuch was my Ignorance that I thought all Chriſtians were Papiſts, there being none but Papiſts, who were called Chriſtians, and *Jews*, in the Country where I was born:) do you (ſaid I) believe the Bible, the Old Teſtament, the five Books of *Moſes*, the Pſalms of *David*, and the Song of *Solomon*? Yes, ſaid he, we have all theſe. Do you, ſaid I, worſhip Images? There are, ſaid he, two ſorts of Chriſtians, Proteſtants, and Papiſts; we believe no other Saviour but Jeſus Chriſt alone. Well ſaid I, carry me to a Miniſter, who accordingly brought me to the Duke of *Brandenburg*'s Miniſter, who opened to me ſomething concerning Jeſus Chriſt, from the five Books of *Moſes*, As 1ſt, that in *Gen.* 3. 15. *And I will put enmity between thee, and the Woman, and between thy Seed, and her Seed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*; which appeared to me, when God opened my Eyes, (for I could not ſee it before) a lively Repreſentation of the Death and Reſurrection of Jeſus Chriſt; as alſo from that in *Numb.* 21. 9. when God commanded *Moſes* to lift up a brazen Serpent on a Pole, that every bitten *Iſraelite* looking thereto might be healed, did I learn that Jeſus Chriſt was the true brazen Serpent, by believing on whom alone it was that I could obtain Salvation and eternal Life: He alſo endeavoured to ſhew me how that many of the Pſalms were Prophetical of Jeſus Chriſt, particularly, *Pſalm* 2. 7. *Thou art my Son, this Day have I begotten thee.* And Pſal. 110. 1. *The Lord ſaid unto my Lord, ſit thou at my right hand,* &c. And Pſal. 22. 16, 17, 18. *The aſſembly of the wicked have encloſed me, they pierced my hands and my feet, I may tell all my bones, they look and ſtare upon me, they part my garments among them, and caſt lots upon my veſture*: which did to me clear up ſomething of what Jeſus Chriſt underwent as he ſtood Surety for his Elect, from *Iſa.* 9. 6. *For unto us a Child is born; unto us a Son is given, and the government ſhall be upon his Shoulders, and his Name ſhall be called Wonderful, Counceller, the mighty God*

God, everlaſting Father, the Prince of Peace. I learn'd ſomething of the Humane Nature of Jeſus Chriſt; he al ſo endeavoured from *Gen.* 1.2: רוח אלהים מרחפת על־פני המים ורוח *And the Spirit of GOD moved upon the Face of th Waters,* to evince to me the Being of the Holy Ghoſt the Notion of a *Trinity* I took it from *Gen.* 1. 26 ויאמר אלהים נעשה אדם *Let us make Man:* And from *Gen.* 11. where GOD coming down to ſee the City an the Tower which the Children of Men had built, ſait in *Verſe* 7. הבה נרדה ונבלה שם שפתם *Go to, let us go dow and confound their Languages:* From *Gen.* 49. 10: *Th Scepter ſhall not depart from Judah, nor a law-giver fro between his feet till Siloh come,* &c. I ſaw that Jeſu Chriſt was the true *Meſſiah,* in which I was ſatisfied, an tho' as yet I had nothing more than the Notion of Thing yet, as the Eunuch ſaid to *Philip,* Acts 8. 36. ſo ſaid *What hinders me to be baptized?* and baptized I was *Berlijn* in *Brandenburg,* the Duke ſtood my Godfathe I became not a Chriſtian for Silver, nor Gold, but w conſtrained thereto by the mighty Power of Jeſus Chri I was beholden to none, but to the Almighty power God. After this I was recommended to a Miniſter in t City *Ryneburg* on the *Rhyne,* by whom I was further n tionally confirmed in the Chriſtian Faith: and from th time had a mind to travel into *England*; where und the Denomination of a Chriſtian, I lived a great whi Revelling in all manner of Wickedneſs, committing In quity with Greedineſs; as I grew older I thought it w high time to reform, knowing I muſt give an Accou of Deeds done in the Body; I then reſolved to lead new Life, and venture on the Mercy of Chriſt, whic tho' I prayed for Night and Day yet could not fin I made many Reſolutions to live better, and broke the as faſt, knowing nothing of the Perſon of Jeſus Chriſ at length I was by continued Prayer very ſolicitous f Repentance; yet thought I, ſhould I repent, it will n avail me unleſs I could forſake my Sins; to Prayer I wen and in an Agony I was, I flung up mine Eyes and Hea to Heaven, Lord Jeſus Chriſt, ſaid I; tho' thou wilt n

new Mercy to me, tho' I muſt periſh, yet will I truſt
hee ſtill; Terrors of Conſcience ſtill purſued me, ſo that
often thought through want of Eaſe in my Conſcience,
ho' I ſhould truſt in Jeſus Chriſt, yet I ſhould be Dam-
ed; I thought many times, as I paſſed over the Fields,
hat I ſaw the Lord Jeſus Chriſt coming in the Clouds;
pon which, when I began to conſider my own Conditi-
n, I paſſed Judgment on my ſelf as one that deſerved
ell and Damnation; I found as (I thought) the Devil
nding me in Chains, which made me cry out, as *Rom.*
. 23, 24. *I am carried into Captivity, to the Law of Sin
hich is in my Members; O wretched Man that I am,
ho ſhall deliver me from the Body of this Death?* The
errors of Hell took hold of me, I thought I ſaw the
it of Hell ready to receive me. How to get peace of
onſcience I knew not; nothing but Hell and Damnati-
n ſounded in my Ears; I thought I muſt be damned, if
turned not to Jeſus Chriſt; In theſe Agonies of Spirit I
ad once and again the Book of a learned Divine, which I
ought would have been a great Means of my Salvation:
ut, alas! that drove me more into Hell, I thought I
ould by it have ſunk into utter Diſpair; I could find
othing in it for my Conſolation; what courſe to take I
new not, I deſired the Lord Jeſus Chriſt to do a Mira-
e upon me, in breathing the Breath of Life into my
ul, who was dead in Sin, as he formerly raiſed thoſe
ho were naturally dead from their Graves; I pleaded
is Power as he in *Math.* 8. 2. *Lord, if thou wilt, thou
anſt make me clean*; and cleanſing I ſtood in need of,
r I ſaw my Sin ſo black, that I abhorred my ſelf in
uſt; I thought I was not worthy to roul my ſelf on Je-
s Chriſt; yet to venture I reſolved, I knew I could but
e rejected, as 2 *Kings* 7. 4. *If we ſay we will enter into
e City, then the Famine is in the City, and we ſhall die
ere; and if we ſit ſtill here, we ſhall die alſo; Now
erefore come and let us fall into the Hoſt of the Syrians,
they ſave us alive, we ſhall live, and if they kill us, we
all but die.* I always concluded Prayer after this man-
er, Lord, tho' thou wilt not hear me, yet will I truſt to

thee;

thee; I prayed (as one ſenſible of my own Inſufficiency that God would by his Spirit teach me to pray; ther was yet a ſecret Hope in me that God would call me however, I reſolved to lean on the Lord Jeſus, prayin that he would give me the Spirit of him that raiſed Je ſus Chriſt from the Dead, to raiſe me from the Death o Sin; ſuch was my Affection to Jeſus Chriſt, that I of ten wiſhed my ſelf in a Cave ſo that I might enjoy him tho' I endured the greateſt Hardſhip. In theſe con flicts of Spirit the Devil ſet in upon me, told me it wa impoſſible for me to be ſaved; For, ſaid he, your Paren have wiſhed a Curſe upon you; and inſinuated as if was by that Curſe bound over to eternal Damnation How, ſaid he, can you believe that the Son of Go ſhould be born of the Virgin *Mary*? or that he tha was born of her, ſhould be the Saviour of your Soul Know you not what a *Fellow* (which word went throug my Soul, God knows) he was? It is impoſſible, ſaid he that he ſhould ever ſave you. To whom I anſwered and ſaid, Satan, get thee behind me; God (ſaid I) an the Lord Jeſus Chriſt are all One; God at firſt create the World out of Nothing, created Man out of th Duſt, and of a Rib taken out of *Adam* made he a Wo man; yea, Chriſt himſelf was overſhadowed by th Holy Ghoſt in the Womb of the Virgin *Mary*: And now, O Devil! what is too hard for ſuch Almighty Power which has done all this? Thou haſt no Powe over him, nor canſt thou Diſanul what he hath done After this my Inclination ſtood bent to frequent the Aſ ſembly of God's People; tho' whether to go I was a a loſs, I heard there was many Churches, One cry'd Here is Chriſt; another cry'd, Here is Chriſt: I knew there was but one Chriſt, however, I thought I would aſſemble my ſelf with a ſober People; at length I came among the Quakers, but, alas! there I found nothing to my Satisfaction, ſo that I was at a Loſs again, and ſo con tinued for many Years, going no where, but lived without Chriſt, an Alien from the Common-wealth of *Iſrael*, a Stranger to the Covenant of Promiſe, without God in the World; at laſt my Heart began to burn within me

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whether thought I, ſhall I go? I pray'd that the Lord, if he had any Love to me, would ſhew himſelf to me, in Jeſus Chriſt, for I always did even when I lived in the Fleſh, (as many nominal Chriſtians do) look for God in the Face of Jeſus Chriſt, and point me out a way; at length I came to *White-chappel*, where my Apprehenſions concerning my State were dreadful; I went one Night to Bed, and there thought I heard a Voice diſtinctly, ſaying, *Ariſe, ariſe; if you look not about you, and repent not, you muſt certainly be damned.* This was a ſad Sermon preached to me, which from a ſlaviſh Fear and Dread drove me to worſhip God, not from a Sence of his Love, but, as I ſaid, from a fearful looking for of Judgment and fiery Indignation; my Heart trembled within me; Lord! thought I, it is high time to repent; what ſhall I do? Meeting a young Man, I told him my ſad Condition; who told me, Unleſs I was Born again of Water & of the Spirit, I could not enter into the Kingdom of God; which new Birth was wholly myſterious to me: What ſhall I do then, ſaid I? I fell to weeping; I pray, ſaid I, help me to a Miniſter, a good Goſpel-Miniſter, (I prayed many times that God would direct me to a right Church tho' with never ſo much Affliction, the Head whereof is Chriſt. I have often ſeen, as I thought, Jeſus Chriſt perfectly at the right hand of God, who has promis'd to pour out his Spirit on all Fleſh, and certainly it cannot be far off; I am ſure if I were to dye ſhortly, it will not be long after my time) who brought me to this Miniſter, to whom I declared my Mind, who went Evangelically to work with me, he went far beyond the learned Divine, who drove me back; but this Gentleman told me there was free Grace for all that came to Jeſus Chriſt: This proved an happy Day to my Soul, he told me the Lord accepts Jew and Gentile, as in *Gal.* 3. 28. *There is neither Jew, nor Greek, neither Bond nor Free, there is neither Male nor Female, for ye are all one in Jeſus Chriſt*; after ſome Diſcourſe with Mr. *Humfrey*, who made ſome Diſcovery to me of God's Way of Salvation by free Grace, of the Way of the Work of the Spirit of God, in the Spirit of a Man, in raiſing him up from the Death

of

of Sin, I read in a Book in which I found the Citation of that Scripture in *John* 17. 26. *Father, I have declared unto them thy Name, and will declare it, that the Love wherewith thou haſt loved me may be in them, and I in them.*

And thought I, now there is an open Door to come to God through Jeſus Chriſt; it came on my Soul with ſuch Power, that it appear'd to me as if a Door had been ſet open for any to enter in who will, how abominably vile and filthy ſoever they be. I thought I ſaw Jeſus Chriſt, yea, the very God-head ſhining round about me through the Manhood of Jeſus, for in him dwells the Fulneſs of the God-head Bodily, 2 *Col.* 9. And now I am perſwaded whether I direct my Prayer to God the firſt Perſon in the Trinity, or to Jeſus Chriſt the Second, it is the ſame, they being the ſame in Eſſence, equal in Power and Glory. The Quakers indeed will ſuffer no Man to pray, but as the Spirit moves them, pretending to be guided by a Light within, which is no other than the Devil transforming himſelf into an Angel of Light: and indeed it proved but a dark Guide to my Soul: But as I was reading the Book above-named, it pleaſed God to dart in a Beam of Divine Love in Jeſus Chriſt on my Soul; tho' for about an hour and a half, my Bed ſhook under me, I quivered and trembled, and thought my very Heart was broken within me; Lord thought I, what ſhall I do to be ſaved? But it was ſoon cleared up to me by the Spirit of the Lord, that I ſhould be ſaved by Jeſus Chriſt and by him alone; and I am ſure there is Salvation in no other than in Jeſus Chriſt; no, there is not. And now I will give my Body to be burnt, yea, had I a thouſand Lives, I would lay them all down, rather than be an unbelieving *Jew*; *For* ſaith Chriſt, *unleſs you believe that I am he*, i. e. *the Meſſiah, you ſhall die in your Sins, and whether I go you cannot come*, John 8. 21. 24. This is a miſerable Sentence to all Unbelievers. I often wondered when I heard Miniſters pray for unbelieving Gentiles, ſurely thought I the Gentiles all believe in Jeſus Chriſt: But, alas! Believing is quite another thing than I took it to be, a thing of far greater Difficulty than moſt are aware of; He that comes to God muſt believe that he is e-

very way such as the Scripture declares him to be, *Heb.* 11. 6. he must believe that all his Attributes are highly exalted, and infinitely advanced in our Salvation, that the Law is much more highly magnified and made honourable, *Isa.* 42. 21. by the Obedience of Jesus Christ God and Man, than it could possibly be by the perfect Obedience of Sinless *Adam*; he must believe that what Christ has done and suffered for us as our Surety in our room and stead, is the only Righteousness whereby we are justified before God and accepted with him; and that his very Righteousness becomes ours, pleadable by us by Vertue of God's Divine Act of Imputation, Jesus Christ is all and in all, *Col.* 3. 11. But, alas, by how few are these Gospel-mysteries really and truly believed? Here you see one in whom the Covenant of *Abraham* is fulfilled, as it is in all those who believe in Jesus Christ; But if you do not believe, you must die in your Sins; I am afraid that my Forefathers (tho' I must Judge as Charitably of them as I have warrant for) yet I fear least many of them are gone to the Pit of Eternal Destruction; and yet I am, *a Brand plucked out of the Fire*, Zec. 3. 2. Now if God saved not his own Covenant-Children, his own Spouse, those who were naturally in the Root, what will become of those who are grafted in, and yet believe not that Jesus is the Christ? 1 *John* 2. 22. but I know and am perswaded, *That Jesus Christ loved me, and gave himself for me*, Gal. 2. 20. which is the main point, and that by his Death and Resurrection my Soul is saved.

Mr. *H.*] Brethren, you have heard what an account Mr. *Shalome* has given in; If you have any Question to ask on any thing that he has said, you have your Liberty.

Shalome.] Brethren, Come, what will come, I am willing to wait with patience, flinging my self wholly on Jesus Christ, trusting in him, resolving to die at his Feet, in the Strength of Christ I speak it.

Here it was desired by a Member in the Name of the Church, that Mr. *Humfrey* would propound some Questions to him, that by his Answers, his Insight into, and Experience

Experience of the glorious Myſteries of the Goſpel might farther appear.

Mr. *H.*] What do you find in your Soul upon believing in Jeſus Chriſt?

Shalome.] Comfort, Joy, and Peace, as if I ſaw the Heavens themſelves opening ready to receive me; but ſometimes I feel a dark Night.

Mr. *H.*] What Courſe do you take when you find the Guilt of Sin flying in your Face?

Shalome.] I go to Jeſus Chriſt, I go to Mount *Calvery*, there he gave Satisfaction for my Sins, and is now aſcended, and ſits at the Right Hand of God, and makes (how call you it in Engliſh? It was anſwered Interceſſion; Aye,) Interceſſion, *Heb.* 7. 25. *He was the Lamb of God ſlain from the Foundation of the World*, Rev. 13. 8. and I verily believe that God elected me in Chriſt before ever I was born; yea, before the Foundation of the World was laid, *Epheſ.* 1. 4. Or elſe I ſhould never have come to him, had he not loved me with an everlaſting Love, he would never have drawn me with loving Kindneſs; *Jer.* 31. 13. and now might I be a King, a King of the Jews I value it not, I rather be a Beggar, and dye in a Dungeon, then be an unbelieving King.

Mr. *H.*] Well, but what ſay you to the Devil, when he tells you, your Sins are too great, or too many to be pardoned.

Shal.] Say to him! I tell him Jeſus Chriſt was the great Sacrifice, who upon the Croſs gave full Satisfaction for all my Sins be they never ſo many, or never ſo great; He obey'd and ſuffer'd for me; and beſides this, Muſt I believe the Devil?

Mr. *H.*] And what courſe do you take when you are down in your Spirit?

Shal.] I have Hope in the Lord, and ſtay my ſelf on God ſtill; when in my own Conſcience I was under the greateſt Sence of Condemnation, when the Law, Conſcience, Sin and the Devil all condemned me, my Cry was as now it is, *I truſt in Jeſus Chriſt*; when I had no Strength, and knew not where to go,

ſtill I reſolved to truſt in Jeſus Chriſt, with whom there is free Grace, and to whom there is an open Door; and I could chearfully undergo the Deſtruction of this Body, might it be in declaring the Name of Jeſus Chriſt to my Brethren, in diſcovering ſomething to them of the Riches of the free Grace of God in Jeſus Chriſt, which has plucked me as a Brand out of the Fire, that it might redound to the Praiſe, and the Honour of Jeſus.

Mr. *H.*] And what is it that moves you to pray?

Shal.] The Spirit of God ſetting home to my Soul the Sence of the pardon of my Sin, what is it that keeps me in the Ways of Jeſus Chriſt (of which I was ignorant till God by his Providence made you an Inſtrument in directing me thereto) but the Spirit? And now I ſee it is a Way ſo plain, that wayfaring Men, tho' Fools, ſhall not Err therein, *Iſaiah* 53. 8. I am, ſince God has called me out of Darkneſs into his marvellous Light, made to admire the infinite Wiſdom of God in taking Fleſh upon him, a Myſtery ſo ſtrange, ſo odious to the *Jews*, that they could kill him who ſhould affirm it.

Mr. *H.*] Did you not find your Soul drawn by hearing the Goſpel?

Shal.] Yes, by that it was that the Love of God wonderfully appeared to my Soul; By that I was made to ſee my ſelf an adopted Child of God, an Heir of Glory; ſo that, when under a Cloud, I could then cry, Thou art my Father, I am thy Child, leave me not therefore utterly, take not thine Holy Spirit from me, but act as a Father towards me; If thy Spirit leaves me, I am like a Child whoſe Leeding-ſtrings if you let go, down it falls: We have continual daily need to feed on Jeſus Chriſt; the Manna we had Yeſterday will not ſerve us to Day. Gentlemen, Do not look upon me as a righteous Man in my ſelf, for ſo I am a Sinner, and altogether unclean, *Iſaiah* 1. 6. But yet in Jeſus Chriſt I am without Spot, Sin, or Stain, and blameleſs before the Throne,

Throne, *Cant.* 4. 7. By Grace I am what I am, 1 *Cor.* 15. 10. In the imputed Righteouſneſs of Jeſus Chriſt, *Gen.* 3. 21.

Mr. *H.*] Then you do not think to be ſaved by your own Righteouſneſs?

Shal.] No, it is as filthy Rags, I might better have continued a Jew, then ſeek Salvation by my own Righteouſneſs; they who have received Grace, cannot do otherwiſe then praiſe, and glorifie the Lord; but when we have done all we can, it is but filthy Rags, Droſs and Dung; It is Jeſus Chriſt alone that ſaves me when all is done; Grace laid the Foundation, and when the Top-ſtone is laid, it will be with ſhouting forth, Grace, Grace; *Rach.* 4. 7.

Mr. *H.*] And what alteration did you find upon diſcourſing of the Goſpel? You believed in a general Way, you ſaid, that the Meſſiah was come.

Shal.] I did ſo, and had but a common Work of the Spirit; I deſired to be let further into the Myſteries of the Goſpel, that I might be found One of thoſe Worſhippers, who worſhip the Father in Spirit and in Truth; that is, the true Worſhip, not at Mount *Samaria*, nor yet at *Jeruſalem*.

Mr. *H.*] I well remember when you firſt came to me, you was much troubled with the Burthen of Sin.

Shal.] Aye, There appeared the Mercy of God, now you put me in mind: I was always caſt down, my Heart was broke. I was juſt as a broken Reed; I could not tell what to do; Oh! Sin did load me, I ſaw my ſelf even in the Pit of Hell, I thought I was not worthy to come to Jeſus Chriſt; but ſuch was his Grace, that he was pleaſed to lay hold of me; and ſince I am come to him, I have Peace in Conſcience, and Joy in the Holy Ghoſt; Glory be to his Name for ever.

Mr. *H.*] Well, what, do you believe that God has forgiven you all your Sins at once?

Shal.] Yes, I believe he has forgiven all at once, past, present, and to come; and now Christ will not leave me, tho' I fall, I shall rise again.

Mr. *H.*] You see what Ground you stand upon.

Shal.] I hope I stand upon the Rock; the true Rock, upon *Peter*'s Confession of Faith.

Mr. *H.*] As to your being chosen of God, and elected, what do you believe touching that?

Shal.] Elected, had I not been Elected, I am assured God would never have wrought such a Work upon me; He has Elected me before the Foundation of the World was laid, and when I was young, my Heart was opened within me; when I heard my Parents speak any thing of the *Messiah*, tho' they would not tell me that he who was slain without the Walls of *Jerusalem* was the *Messiah*; they talked of two *Messiahs*, one that should come to be slain, the other to deliver: It may be that both Jews and Gentiles will in a short time be called in, the Lord will call them. And I wish that at this Day, God would turn the Hearts of all People that they may all come to Jesus Christ; Oh! the Joy, the Comfort, the Happiness that is to be found there! *There is a Salvation in none other but in him; whether shall we go? (saith Peter,) Thou hast the Words of eternal Life.* Indeed there is no other Way, we must have no Confidence in the Flesh, we must deny all our Comforts, and come to Jesus Christ, all must be laid down but Jesus Christ.

Mr. *H.*] If you have (Brethren) any other Question to propound, Mr. *Shalome* is very free to answer them.

It was desired by the Church, that something might be asked him concerning his Conviction of Original Sin.

Mr. *H.*] What do you think about the Pollution of your Nature?

Shal.] What do you mean by Pollution?

Mr.

Mr. *H.*] Do you find any Evil workings in your Heart?

Shal.] Yes, but Jeſus Chriſt takes them off.

Mr. *H.*] Whence do you think you received this Corruption and Pollution?

Shal.] From the firſt *Adam*, for in Sin I was conceived and born in Iniquity; and the Corruption of my Nature is ſuch, that it hath rendred me utterly unable to keep the Law in its Demands, and therefore by the Law was I drove to Jeſus Chriſt, *i. e.* when I ſaw the Law to be ſo holy, juſt, and good, ſo Spiritual and I ſo Carnal, that it required ſo much, and I was able to perform ſo little, and the Goſpel making a Diſcovery of one who had kept the Law and ſatisfied Juſtice to the full, I fled for Refuge from the Law as a Covenant of Works, to lay hold of the Hope that is ſet before me in the Goſpel, as a Covenant of Grace; this is what I intend by the Law driving me to Chriſt.

Mr. *H.*] What do you, when you find theſe evil Thoughts ſtirring in you?

Shal.] What? Why then I fly to Jeſus Chriſt, to that Blood which hath waſhed me from all my Sins, and roul my ſelf wholly on Chriſt.

Mr. *H.*] Think you, that you ſtand Righteous before God?

Shal.] In Jeſus Chriſt I do, tho' not in my ſelf, for in my ſelf I am a condemned Creature; but yet I am fully ſatisfied that there is no Condemnation to me being in Jeſus Chriſt; tho' I may ſlip and fall through the ſtirring of the Old Man in me, which in themſelves are ſufficient Matter for Condemnation, yet ſeeing my ſelf in Jeſus Chriſt, I know there is no Condemnation to me for theſe Facts.

Mr. *H.*] What think you of Jeſus Chriſt's keeping the Commandments?

Shal.] He kept them perfectly for me, had he broke the Law in the leaſt Point, he had been no

better

better than the first *Adam* was, and we had been utterly undone; Had he broke one Commandment, he had been guilty of all.

Mr. *H.*] Wherefore desire you Communion with this Church?

Shal.] 1st, Because Christ hath made it my Duty. And 2d, To Renew the Actings of my Faith on Jesus Christ.

Mr. Shalome *withdrew.*

Mr. *H.*] Brethren, you have heard the Account of God's Dealing with the Soul of Mr. *Shalome.* Let me acquaint you, that I have occasionally had a considerable Acquaintance with him, perhaps as much as any one Man here; I must needs say, I think he hath given as uncontroulable a Proof of God's Dealing with his Soul by way of Conversion, as any one I have conversed with since I came into the Ministry; although his Language may be broken, and his Phraseology unusual, yet I have observed a true Strain of Faith run through his discourse, and he hath given me sufficient Reason to conclude that he is a stronger Believer than most of us Gentiles.

According to the usual Custom observed by the Congregational Churches, in their Admission of Members, the Question was put affirmatively and negatively whether Mr *Shalome Ben Shalomoh* should be admitted a Member of this Church, and it passed *Nemine Contradicente* in the former.

Afterwards Mr. *Shalome* was called in, and acquainted that the Church was fully satisfied with the Account he had given; Mr. *Humfrey* then asked him, *Whether he gave himself up to walk with the Church in all the Order of the Gospel observed therein*; Mr. *Shalome* agreed, and the Church on their part promised, *to watch over him in the Lord.*

After he came to the Lord's Supper he said to the Subscribers of the Certificate, I found much Joy and Comfort, as if I lived out of the World, nothing but Joy and Rejoycing. I see that Jesus Christ, as he

is

is God, is my Father; but as Man, he is my elder Brother; It hath pleaſed God to diſcover ſomething to me of the Glory of that Covenant that he made with *Abraham*, in *Gen.* 17. I am aſſur'd it's a Covenant of Grace Ratified and Confirmed in the Blood of Jeſus, and doth belong to me and my Seed in their Generations; ſo that I am perſwaded, and aſſured, that my Children have as juſt a Right to Baptiſm, as the Seed of *Abraham* of old had to Circumciſion, or as Believers have now to the Lord's Supper, in as much as it is an external Sign of the Waſhing away of Sin by the Blood of Jeſus Chriſt: God hath made himſelf over to me in an abſolute Covenant made to *Abraham*, and to my Seed as a part of me; and when I take the Lord's Supper, in Faith, I ſee that as really as the Bread is broken, and the Wine poured forth, the Body of Chriſt was broken, and his Blood poured forth for the Remiſſion of my Sins; when I recollect my former State that when I lay in my Blood, and was led away Captive by Sin, when I thought not on Jeſus Chriſt, yea, before I was born Jeſus Chriſt thought of me, and laid down his Life for me, and made Satisfaction for my Sin; when, I ſay, I conſider theſe things, I am made to pray for the Spirit of Praiſe that I may glorifie God for ever, who by the Riches of his Grace hath brought me in, as the Firſt-fruits of that great harveſt of the *Jews*, when a Nation ſhall be born in a Day; which I firmly believe is at hand.

FINIS.